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The Masonic Craftsman

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Massachusetts, in the Interest
of Freemasonry*

In This Issue: "World Masonry" By Alfred H. Moorhouse

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THE LITTLE TASKS

*The little task asks nothing more
Than tapping at a neighbour's door
And passing in a small bouquet
Of summer blossoms, fresh and gay,
For one upon a bed of pain,
Yet long its memory will remain.*

*Thought whispered: "Just a mile from here
Lives one who needs a word of cheer.
Five minutes of your time is all
'Twill take to make that promised call.
Turn now and go your friend to see
And long remembered you will be."*

*The simple tasks, so quickly wrought,
Ask just a little time and thought,
A moment here, a moment there,
Which every mortal has to spare,
But they are cherished when are lost
The glories gained at greater cost.*

*Occasionally life has need
Of one to do some daring deed,
But every hour of every day
Best loved and honoured most are they
Who think to stop where troubles dwell
And do the little tasks so well.*

— EDGAR GUEST.

NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
ALFRED HAMPDEN MOORHOUSE, *Editor*
MEMBER MASONIC PRESS ASSOCIATION

Vol. 27 JUNE, 1932 No. 10

CALLING OFF Comes again the season of the summer solstice: birds, brooks, flowers and fairy fashions, big fish stories, and low golf scores. Tennis, tea on the lawn, and a hundred other delightful relaxations.

This year, with the gloom of an economic crisis pressing down on the minds of men, with problems seemingly impossible of solution distracting their thoughts, is a better time than ever to get away from it all and view the works of Mother Nature in all their glorious panoply; her ingenious laws of compensation, of balance and counterbalance.

Out in the fields and forests, on mountain and lake, Nature's processes are being perfected with a beautiful sense of harmony pervading the whole scene.

Quiet groves or gurgling brooks, a friendly canoe in a limpid pool, or cushioned walk in a shady glen all induce to contemplation. In quiet, shadowy glades, wherever man has not spoiled the prospect, peace abounds.

Not here the harsh clamor of factory and foundry, the whirr of wheels and belts, the pressing demands on time and mind to meet the inexorable demands of urban life. Just the plain quiet restful moods of Nature.

Where better can one find the peace and place to forget evil things.

Communion with Nature is urged at this season to all distracted souls. Let us in "calling off" from labour to refreshment remember that there is harmony aplenty in the open spaces, that our ills are the fault of none but ourselves, that an Omniscient hand controls all destinies and that our perspective will be broadened and our physical and mental health stimulated and strengthened by a shaking off of thoughts of debits and credits, of costs and sales, and the thousand and one irritations of business life, when we get as far away as possible from the crowded haunts of men and machines into the places so bountifully and beautifully endowed by T. G. A. O. T. U.

BUILDERS It is generally recognized among men of intelligence that the exercise or lack of it of the functions of the human body—and mind, develop the used part and improve or atrophy one or the other as the case may be. Directed activity of any organ of the body will inevitably develop it.

In this connection it is worthy of note that the Mason who is actively interested in the Work of the Lodge will by the ordinary exercise of his functions as an individual unit of the organization be found to be a better Mason than he who habitually neglects his Work in the Craft. There are drones in the hive of the Fraternity—as elsewhere.

Likewise the ignorance of many men of all but the barest outline of the purposes of Freemasonry may be attributed to indifference. Indifference may be the result of improper instruction at the beginning of a man's career or a natural sluggishness of mind induced by subnormal reaction to important impressions.

In any case the Craft cannot fail to be bettered in the general quality of its membership when all men associated with it comprehend its inner meaning and practice its teachings.

Ignorance of Masonic law is no excuse. Opportunities are afforded for all who would to become proficient in the Arts and Sciences of Freemasonry. As the indifferent student in any branch of learning rarely amounts to much, so it is in Freemasonry.

RITUAL The subject dealt with this month in the symposium which is a feature of four Craft publications—in San Francisco, Milwaukee, Chicago and Boston—is, as one writer says, controversial. It is true that present Masonic Ritual has its critics, but the weight of evidence would, it is earnestly believed, be thrown against any radical change in it. should such a question ever be proposed to the Craft, which is extremely unlikely.

It is conceivable that the serious raising of such a question as a change of the ritualistic Work of Freemasonry would involve the fraternity in a grievous tangle of controversy and sew the seeds of dissension far and wide. Hence this writer believes the subject, while intriguing in its potentialities, is none-the-less not one designed to improve the harmony which is "the strength and support of all institutions, more especially," etc. etc. so while individual opinions on the subject might be interesting we do not propose to encourage them unless they should be those of men whose services to the Craft and interest in its welfare demand serious consideration by reason of their eminence.

And, in case this sounds undemocratic, let it be said that even democracy—at least as it is being demonstrated in this country today—has its shortcomings, and serious ones at that.

ANNUAIRE In another column Brother Willard of California writes of a most interesting work which has recently come to this editorial desk, as it has to his. We are grateful for his contribution in the descriptive synopsis of this worthwhile volume. The 1932 "Annuaire" contains a wealth of information invaluable to the Masonic student or even to the individual who may be only indifferently interested in the organization.

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Should The Ritual Be Shortened? A Monthly Symposium

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SAN FRANCISCO

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LET THE RITUAL ALONE

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

FROM time to time there appear on the Masonic horizon individuals who would alter the wording of the ritual. In conservative craft communities efforts toward that end invariably receive short shrift.



Not because of any arbitrary dictum do responsible leaders frown upon the efforts of these enterprising individuals, however, but from a feeling that the ritual as such is the fruit of ripe knowledge and profound research on the part of able men to whom the institution meant very much indeed, and the significance of its working program something to be seriously and impressively contemplated by all its initiates.

No man worthy of the name of Freemason and gifted with ordinary intelligence can fail to discern the exquisite beauty of the ritualistic language. While to some lengthy disquisitions upon certain formalities or lectures may appear tediously tautological, they are, broadly speaking, indissolubly linked up with the rest of the Work and an essential part of it. "We cannot be too often reminded that we are born to die," and to properly impress the human mind it is sometimes necessary to emphasize salient truths in the ritual to a point where, perhaps, the superficial mind feels the language unnecessarily repetitious.

It really comes down to the point: Is a ritual necessary at all? And the answer is emphatically, yes. By analogy the lessons of Freemasonry are, through its ritual, brought home to its initiates in a most impressive manner. None but the light-minded will readily forget the effect made upon his mind by the Work when he took the first and successive steps in Freemasonry. The words there uttered are indelibly recorded in his understanding. As a guide to his conscience, but principally because of their peculiar appropriateness, they serve continually to remind a man of serious obligations he took upon himself to walk uprightly in the sight of God and man. The cumulative effect of the Masonic ritual on the morality of mankind has been to a very great extent an important formative element in the progress made through centuries of time. In the acts of governments, through its legislators, in the pulpit and rostrum of the church, in the schools and universities, in a hundred ways, the quietly pervading influence of Freemasonry has ever been a power for good.

Let the ritual alone! Minor discrepancies there may

be in the various renderings of it, but in its essentials the language is the same, the world over. No good could possibly be accomplished by scrapping any considerable portion of it. It is an earnest effort to translate the lessons of Truth and Light to human consciousness. Its language is the result of much conscientious and intelligent study. It would be difficult if not impossible to improve it. Like the Book of Common Prayer, it represents the accumulated wisdom of great minds and transcends in its construction the literary limitations of ordinary individuals. It stands, in its present form, as beautifully symbolic of a mighty force which, given scope, moulds the minds of serious men, and points to them the way of Truth and Light.

BREVITY WOULD BE DEARLY PURCHASED

By WM. C. RAPP
Editor Masonic Chronicler, Chicago

IN the determination of anything having to do with the ceremonies of Masonic initiation first consideration should be given to the candidate. The effect implanted upon the novice is of far greater importance than the convenience of those who take part in the conferring of the degrees, or the patience of those who witness the ceremonies.



Does the length of time required to confer a degree prove to be a physical strain upon a normal candidate?

Is the instruction and philosophy imparted more than the average man can readily absorb?

Is there any part of the ritual which is of no value or interest to the candidate?

Does the length of the degree impair its solemnity or impressiveness?

If any of these conditions prevail, then by all means the ceremonies should be shortened. This does not, however, appear to be the case.

Redundancy and tautology may be discovered in Masonic ritual, but clarity, emphasis, beauty and effect frequently are achieved by repetition. Brevity would be dearly attained at the sacrifice of any of the qualities which make the rites and ceremonial forms of Masonry a beautiful and impressive liturgy. Every part of the initiatory ritual is necessary to impress upon the mind of the novitiate the "wise and serious truths" of the fraternity and to imbue him with the proper spirit of the solemnity of the institution. Even the lectures and charges are not abnormally long or tedious, and contain much explanatory and additional information of great benefit to the attentive recipient.

Ceremony plays an important part in life and needs no defense. It marks the turning points and principal phases of man's career from the cradle to the end of his existence. From the earliest ages it has predominated in all religious, philosophical, mystical and utilitarian societies. It affixes the mental seal of formality upon man's undertakings and pledges, as the seal upon a document evidences its authenticity and legality. A covenant assumed with ceremony is less apt to be effaced by time than a mere determination of mind, and its recollection will tend to uphold and sustain the integrity and fortitude of the participant. Its moral and psychological effectiveness is unquestioned.

The principles of present-day efficiency cannot be applied to the ritualistic ceremonies of Freemasonry without destroying its effect. Carrying abridgement to its ultimate conclusion, the candidate might be asked to declare his willingness or desire to become a master Mason, and upon an affirmative answer the postulant be directed to affix his signature to the roll of membership, by which he pledged his allegiance to the order and covenanted to abide by its tenets, statutes and regulations. A Masonic lodge might be opened by the declaration of the master and closed by the blow of a gavel, but the loss in effect would be serious.

The antiquity of the Masonic ritual is one of its greatest glories. Every minute portion of it has symbolic significance and is essential to the lessons sought to be conveyed. To the student of its symbolism the thought of eliminating any part of it borders on sacrilege.

REPETITIVE UTTERANCES LOSE FORCE

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

OUR question, "Should the Ritualistic Ceremonies of Masonry Be Shortened?" is one calculated to stir controversy. The real argument centers upon the proper place and purpose of ritualism. If



this be regarded, as by many, as the most important function of lodge life, then the shortening of ceremonial would be unthinkable. Indeed, in such a case a further elaboration might be of benefit. But if, and as it appears to others who have given close thought to the subject, the ritual is but the means to an end, it becomes incidental and a careful condensation in all its parts would be to great

advantage, by releasing energies for other and more important labor.

There is a psychological argument for an involved and unvarying ritualism that is seldom stressed in Masonry. This is the arousal and maintenance in mind of a train of ideas held essential through the orderly repetition of words and movements. The accepted and authoritative rote, becoming familiar, will in every case stir thoughts and emotions held desirable. The ceremonies of the liturgical churches are based upon such conception, and these make use of ritual and routine services with such object in view.

But it must be argued in opposition that ritualism, even in its highest manifestations, does not and cannot constitute an appeal to the reason of men; it goes no further than to bring again and again an emotional condition. It really produces a sedative effect, so far as real thought is concerned. Ritualism thus becomes the concern of the mediocre and the timid of mind; it palls upon the man who would exercise his own reasoning powers and reach his own judgments. Feelings of awe and reverence are inseparably connected with the great liturgies, but the whole course of ritualistic religious forms indicate a surrender of critical thought to acceptance of a sort of mystical hypnosis.

We believe that Masonry should not thus yield to such easy method of impressing its initiates and adherents. And despite all the gush that has been written of the superlative beauties, the significances and the impressiveness that is of our ritual, it pales to insignificance when compared with the great ritualism that is and has been of religious forms. To the informed critic the ceremonies of the Masonic degrees reveal a patchwork not always skillfully joined in its parts, and thus defeating any great emotional appeal.

Our subject is impossible of adequate treatment in the space here allowed. Yet perhaps the reader, following out the brief hints of these articles, may reach a conclusion satisfactory to himself. Speaking personally, this writer would welcome a very considerable shortening of Masonic ritual. He would have the redundancies pruned away, the mere rhetoric excised, and much that is meaningless in form and expression left out. We believe that the time thus to be saved in the lodges could be more profitably employed. Even the halting utterance of individual thought, dealing with matters of practical worth, would be of more benefit than any recital of memorized phrases. For these grow ever more tedious with repetition, and speedily lose any force they may at the beginning have exerted upon the mind of an initiate.

UNWISE TO CHANGE RITUAL

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

LIKE unto proposed amendments to the U. S. constitution, any proposal to shorten — or lengthen — or in any wise to change the Masonic ritual or the ritualistic ceremonies is certain to arouse antagonism on the part of many. "What was good enough for our fathers is good enough for us"; "Our time-honored and legendary ritual must be maintained," and similar arguments are sure to be brought out, dusted off and aired to the everlasting confusion and abasement of the insolvent despoiler. Some one is almost certain to drag in poor old, defenseless King Solomon, and



with that hallowed and all-powerful name, belabor and punish the impious and ungodly proposer.

Yet the records of practically every grand lodge show that such changes have been made in the past,

either at frequent or infrequent occasions. And the world did not come to an end either!

So let's disregard, for the sake of this argument, the above shopworn exclamations and look at the suggestion from a viewpoint of common sense and practicability.

In the first place, let's understand definitely and conclusively that our ritual and many of its ceremonies are not landmarks. Therefore, legally, they may be changed. While no one knows just what are the landmarks of Freemasonry (at least no two authorities agree on the same ones), we know for sure that our ritual is not one, for none of the authorities ventures to include it in any list that has ever come to the attention of this writer.

Legally then, if it is possible to make changes in the ritual or ceremonies, is it wise or practical to do so? This writer believes it to be unwise to change the ritual as a pure matter of sentiment. If we change one sentence to-day, we may decide to change another tomorrow; if we elide or transpose one part, we may scrap another; if we modernize this section, we should do the same to that one. And where would we stop? What might seem fitting to us to-day would possibly seem

foolish to the succeeding generation. If we presumed to edit, revise, eliminate and change, the next generation would have precedent to repeat.

We grant you, my modern brother, that our present ritual is obtuse, dull in spots, is ungrammatical, obsolete and effete; that tautology is one of its most striking characteristics and that iteration, reiteration, duplication and redundancy are among its failings, in addition to which it is, at times, prosy and dull. We willingly grant all this. We are forced to do so by the facts. Yet, above all, we ever love to hear and see it, and Masonry would not be Masonry to us without it.

To the lover of Masonry, the student of symbolism and the disciple of story and legend, there is something attractive and alluring, much of beauty and grandeur, uplifting and splendid in that ritual—with all its faults and weaknesses.

Let's not correct the ritual, my brethren; rather let's lend our strength to the correction of some of the human elements in Masonry whose weaknesses and faults are fully as glaring—and much more harmful—that is our ritual.

"Woodman, spare that tree!"

World Masonry?

By ALFRED H. MOORHOUSE

President *Philalethes Society*

ONE of the fundamentals of Freemasonry as it is conceived and practiced in the United States of America, which country has very largely received its traditions and precedents from the United Grand Lodge of England, is that of universal equality—the meeting on a common level of all its votaries.

This fact being acknowledged, it is obvious, and of prime importance, that earnest effort should be made on all occasions to encourage by every legitimate means, the establishment of a favorable and close relationship between Freemasons of all nations, of whatever color and creed, looking to the ultimate brotherhood of man through the breaking down of artificial nationalistic barriers and the cementing of ties now indifferently understood, but none-the-less existent and of vital concern to the human race.

Given a well recognized and clearly understood set of principles or fundamental tenets under which all Freemasonry may function, a common start should not be difficult.

At the present time, universal Freemasonry lacks to some extent an international aspect or understanding. This is due principally to the difficulties of distance and an incomplete comprehension of its primary stipulations, induced by a variety of tongues and the shades of meaning expressed in different languages.

No subject is of greater consequence to the welfare of the Craft universally than the complete shedding of all extraneous interpolations to the essence of Masonic law, and the establishment in simple terms of its elemental objectives.

There is a lack of facility for the meeting of uni-

versal minds on this important matter. Occasional gatherings of plenipotentiaries in behalf of the great fraternity have hitherto been too much concerned with matters of entertainment and other amenities which, however delightful and desirable they may be, have a tendency to befog real issues and lead participants into bypaths far from the definite results such gatherings should strive for.

In this connection an international parliament of Freemasons might well be set up, with periodic sittings and a definite agenda, dedicated to the sole purpose of clarifying mixed issues inevitably arising from time to time, whether originating in individual countries or in the fraternity en masse. This parliament, or court, should be one of last appeal.

While the difficulties in the path of such a plan are obviously great, they are not insurmountable. Given good faith and the solid support of constituent Grand Lodges, it should be possible for able minds, of which the Craft has many, to co-ordinate differing schools of thought on the subject of Masonic jurisprudence and weld into one unified system the whole thought of Freemasonry throughout the world.

The advantages of a united front on the part of Freemasonry—the better appreciation by the profane of its clearly enunciated and altruistic principles, would make for a heightened respect were these authoritatively stated through an international body. Many matters of Masonic import which now tend to confuse and to some extent nullify its usefulness would be vastly clarified by such unified action.

The essence of universal brotherhood is predicated

on just such an elementary plan as that proposed above. Difficulties there are in the way of its accomplishment, it is true, but what really worthwhile work was ever accomplished without difficulty. Is the Craft capable of governing itself? Surely there are men among us of sufficient probity to undertake and carry through the organization of a Masonic World or Supreme Court. Such a consummation is greatly to be desired, and the tremendous significance of such would inevitably redound to the credit of the Craft and be of inestimable value to the human race—justifying all the pains and effort it might cost.

The writer does not desire to imply or advocate that any hierarchy, such as that at Rome, should be built up. Rather the organization should be sufficiently surrounded by safeguards to prevent just such a situation. Sufficient elasticity to take up the slack in any particular country, arising from unusual or unanticipated emergencies, a broad tolerance, and above all an international viewpoint rather than the restricted views of ardent but sometimes mistaken patriots, should characterize its every act. Such a body, while to some perhaps seemingly impossible of realization, could, it is believed, be brought into being; "He best can work who best agrees." Profiting by past failures in other fields and attracting to itself the best brains among the millions of its membership, questions which now perplex many people may well find them answered through

the better understanding engendered in its discussions and decisions.

Such a plan may to some seem nebulous or ephemeral. Perhaps it is, but it is through the vision or dreams of human minds that progress has been realized through the ages, and there is nothing more true than the scriptural injunction: "Where there is no vision the people perish." This might well be supplemented by a motto that could easily be codified with a series of commonsense rules of conduct: "It is not necessary that we all think alike; it is necessary that we all think." By some thought and intelligent recognition of the rules of Divine Providence, much of the present obscurity and misunderstanding of the Craft and its functions may be brushed away, and a fuller realization of the purposes of the fraternity achieved.

To propose such a plan is to invite a deluge of criticism, but it is believed that the objective if approached in a liberal spirit, unobscured by the narrower prejudices of nationalism, is quite possible of realization. Education can accomplish much. A program should be laid out looking toward the desired goal of complete unity within the great fraternity. With harmony existing among so vast an aggregation of men, all actuated by a universal purpose, the example to the rest of the world would be an inspiring thing and of inestimable value. Can it not be done?

Capitular Cornerstones

By JESSE E. AMES, GRAND HIGH PRIEST, MASSACHUSETTS ROYAL ARCH CHAPTER

(Continued from May issue)

CHAPTER II ROYAL ARCH DEGREE

It has been said that the Royal Arch degree has caused more discussion and dissension in the Masonic Fraternity than all the other degrees of Freemasonry. This is absolutely untrue. The Royal Arch degree was the *result*, and in no way the *cause* of the dissension for which it has been charged. With the advent of the Royal Arch degree, the discussion, and in its earlier days, the dissension, was for a time continued. Probably more than any other degree, attention has been given to the Royal Arch by Masonic historians, and perhaps largely, because it came to be included in the work of the various branches and jurisdictions of the Masonic world, and finally culminated in its official recognition and restoration, by the United Grand Lodge of England in 1813. History tells us of the initiatory union of four lodges, and Hughan says it is probable that there were more than four lodges represented at the Goose and Gridiron on St. Johns Day, June 24, 1717, and from which organized Speculative Masonry dates its beginning.

For two, possible three years, the simple initiatory ceremony of the previous operative lodges was continued.

Not much was done in the direction of revision or extension in the ceremonial work during the term of Anthony Sayer, the first grand master.

Upon the accession of Dr. Desaguliers (1719) to that honorable station, and with the aid of Anderson and Payne, three steps or degrees were arranged. The second degree, the fellowcraft, was ready in 1719 or 1720. The third presented a problem. It was the master Masons degree, and the lodges still composed of both operative and speculative Masons, and of ancestry from "time immemorial" could not be reconciled to the communication of the "Master's Word" to any except past or presiding masters. This inviolate custom of the operatives, if complied with, restricted such growth of the speculatives, as they had visioned, and while some good authorities assert the original word was at first given in the third degree, but only to masters of lodges and by the grand lodge, it was certainly hastily dropped, and in 1725 was replaced by the Legend of Hiram Abif, of which no allusion or trace is to be found in any of the ancient charges or records, and the degree was given for use to the subordinate lodges on November 22, 1725.

From the violent opposition to this change, it can be readily inferred that some of the important essentials of the operative Masons had not been included in this new arrangement. Indeed this is quite evident by a careful study of the various Old Charges and regulations upon which the three degrees are founded. The number of lodges in this union had been rapidly increased.

Mackey—

"I have been led to the conclusion that the fabrication of the Degree of Fellowcraft preceded that of Master Mason by 3 or 4 years, or about the year 1719."

Mackey—

"There is documentary evidence of an authentic character, which proves the existence of a Fellow Crafts Degree in the year 1720."

Scotland-Records Lodge of Dunblane Dec. 27, 1720.

Referring to a candidate)

"duely passed from the squair to the Compass and from an Entered Prentice to a Fellow of Craft."

Mackey—

"In the year 1723 authentic documentary evidence shows that two Degrees had been superimposed upon the original one, and that at that time Speculative Masonry consisted of three Degrees."

Mackey—

"From 1717 to 1722 the Operatives must have taken an active part in the transition of the Grand Lodge, for during that period they received a fair proportion of the offices. No one of them, however, had been elected to the chief post of Grand Master."

Mackey—

"But from the year 1723, when the Speculative System was perfected, we lose all sight of the Operatives, in any further proceedings."

Mackey—

"It is, then, in the year of 1723 that we must place the real transition to Speculative Free Masonry."

Mackey—

"It is the opinion of many earnest Masonic scholars, that the original Third or Masters Degree, contained the True Masters, or Royal Arch Word."

Oliver—

"The Royal Arch Word was anciently the True Word of the Third Degree."

Hughan—

"A word was placed in the Royal Arch prominently which was previously given in the sections of the Third Degree, and known as the 'Antient Word of Master Mason'."

On Nov. 22, 1725—it was ordered by the Grand Lodge, that "The Master of a Lodge with his wardens, and a competent number of the Lodge assembled in due form, can make Masters and Fellows at discretion."

(Prior to this, in the Constitution of 1723, the Masters Degree is referred to, and restricted to the Grand Lodge).

During the first years following 1725 this changed third Degree is recorded but a few times, and some Lodges devised a method of their own, in which the original Master's Word was used secretly, and to reconcile its use, they obligated such candidates as past masters. This made two factions, one who supported the Grand Lodge, the other, who at first secretly repudiated the grand lodge innovation, and continued to give the original master's word.

There were also some who gave both versions, by the addition of a separate section, which as early as 1738 had become known as the fourth or Royal Arch degree.

Mackey—

"The seceding Masons of England, formulated a Fourth Degree, which they called the Royal Arch, and which though owing its origin to Ramsay's Eccossais, resembled it only in the doctrines of a Lost Word recovered, which is the true and only doctrine of Royal Arch Masonry, under whatever name it may be known."

(The reference to Ramsay's Eccossais is not accepted by some of our best historians).

Oliver—

"The division of the Third Degree, and the fabrication of the Royal Arch, appears upon their own showing, to have been the work of the 'Ancients'—(Seceders)."

Hughan—

"The Degree or ceremony was known years prior to the inauguration of the Schismatics Grand Lodge of 1752. Hence, neither that body nor its energetic Grand Secretary, Laurence Dermott, can be credited with its origin, although it is probable that their recognition of the degree gradually led to its adoption in England, officially and generally."

Mackey—

"There is no authority anywhere to be found which traces the existence of a Royal Arch Degree in England, anterior to the year 1738."

Gould—

"On June 12, 1739, the Members of Grand Lodge were moved to take into their future consideration the complaint concerning the irregular making of Masons, brought before them the previous June. Voted:—That the laws be strictly put in execution against all such Brothers."

Hughan—

"A fair approximate date may be fixed upon, viz. a year or two prior to 1740, for the period of their advent."

Hughan—

"Whatever the Royal Arch may have been at this period, it may be taken as established, that the ceremony was worked in York, London and Dublin, about 1740, in a systematic manner."

Pierson—Minnesota—

"The Minute Book of Sterling Ancient Lodge of 1743 referring to the Royal Arch Degree, is the oldest written record extant of the Royal Arch, so far as has been found."

Hughan—

"The earliest official minutes of the Royal Arch among the Ancients, bears the date of 1752."

Fredericksburg Lodge, Va. Inst. 1752.

Records of Dec. 22, 1753—"Which night the Lodge being assembled, was present

Right Worshipful Simon Frazier M.G.

" " John Neilson S.W.

" " Robert Armistead J.W.

Transactions of the night

Daniel Campbell

Robert Halkerston

Alex Woodrow

Raised to the Degree of
Royal Arch Masons

Huohan—

"The earliest reliable record in English (Moderns and York) Royal Arch Masonry, was brought to the knowledge of the public, by Brother T. B. Whytehead in Nov., 1879. The first minute exactly is:—

"A most Sublime or Royal Arch Lodge opened at the sign of the Punch Bowl in Stoneych, York, on Sunday the 7th Feb., 1762.

Present Frodsham—P.H.
Oram—Z.L.
Granger—J.A.
Owen

In the Chairs

At the Lodge Brothers Burton, Palmes, Tucker and Dodgson petitioned to be raised to the fourth degree of Masonry, commonly called the Most Sublime or Royal Arch, were accepted and accordingly made."

Chapman—(Referring to the above quoted record)

"The title given to the presiding Officers up to June 3, 1772 was then changed from Z.L.—P.H. and J.A. to S.—H.T. and H.A. We do not know any reason for questioning the interpretation given to the first three by Brother Whytehead, who imagines them to stand for Zerubbabel Legislator, Phropeta Haggai and Jeshua Armiger."

Gould—

"A Lodge under the title of 'Royal Arch' Glasgow, was erected by the Grand Lodge of Scotland on Aug. 6, 1755; but though from this it may be inferred that the innovation had penetrated into North Britain, the Charter only empowered the members to 'Admit and receive Apprentices, Pass Fellow Crafts and raise Master Masons'."

Mackey—Discussing the Seceders.

"Its form was gradually improved. At first the Degree was conferred in the Lodges and as a supplement to the Third Degree. After a short time it was conferred into a Body called a Chapter, but still constituting a part of a warranted Lodge."

Records of Grand Lodge England.

21 Lodges were erased in 1754 for "non-conformity" with the Laws, and in the ten years preceding 45 Lodges had been stricken from the list.

Whether the rapid growth of the "Ancients" was to be attributed to this additional degree of the Royal Arch, which by that time was prominently identified with them, but which was also becoming less a matter of summary action by the Grand Lodge of the Moderns, or if the widespread activities of the new Grand Lodge of the "Ancients," under the leadership of Laurence Dermott owes more to him for its rapid rise, is a matter of unsettled and minor importance. This much is certain, that in some jurisdictions, the early established subordinate lodges of the moderns, were wholly supplanted by the lodges of the "Ancients." This is particularly true in the United States, where at that time we had a Royal Arch of the "Ancients," the Moderns, the Scottish, and also from Ireland, and the Work differed materially. Soon after the innovation in York, of creating an independent chapter, which marks the beginning of independent chapters in the world, June 12, 1765, and a grand chapter less than two years later, a modification is noticeable among the

"Ancients" in a few localities, which soon became usual with them, in the form of an Auxiliary Royal Arch Lodge, under the sanction of some subordinate lodge. Gould—(Observations concerning Dermott)

"Of Laurence Dermott it may be said without erring on the side of panegyric, that he was the most remarkable Mason that ever existed. As grand secretary, and later as deputy grand master, he was simply the life and soul of the body, with which he was so closely connected. The epithets of 'Ancient' and Modern, applied by Dermott to the usages of his own, and of the older society respectively, produced a really wonderful result. What is perhaps the strangest fact connected with the whole affair, the terms soon passed into general use among the brethren of both Grand Lodges."

Whatever the merits of that early controversy may have been, the plan of Desaguliers, Anderson and Payne had not proved satisfactory. The Royal Arch Degree had become familiar to Masons throughout the jurisdiction, and it was rapidly reaching out wherever Masonry was known in other lands. It was at once given a most important place by the Ancients, and was one of the most, if not the most telling factor, in the growth and enthusiasm of the Seceders Grand Lodge Jurisdiction. It appears hardly credible, especially when the later action of the Mother Grand Lodge is considered, that their claims were not founded upon the facts.

Dermott—

Ahiman Rezon—1756—"The Royal Arch I firmly believe to be the root, heart and Marrow of Masonry."

Gould—

"The Royal Arch Degree was originally conferred in the lodge, both by Ancients and Moderns. Chapters were first brought into use by the latter and the earliest of which a record has been preserved, was well established in 1765. This as previously stated developed into a Grand Body and issued warrants of constitution to subordinate chapters, after which the degree gradually ceased to be worked surreptitiously by lodges under the older (Moderns) system."

(The foregoing refers to the Dunckerly Chapters, Lord Blayney, first—First Grand Principal.)

Mackey—(referring to these Chapters)

"In 1796 it had 104 Chapters under its obedience, and to which it had granted warrants. Unlike the Grand Chapter of the 'Ancients' it was independent in its jurisdiction, being as has been said, wholly unconnected with the Grand Lodge. Its presiding officers were called the Three Principals, and bore respectively as titles, the initials of the names—'Zerubbabel,' 'Haggai' and 'Jeshua.' Thus there was Principal Z. Principal H. and Principal J. This usage has been preserved in the present Grand Chapter of England. In 1813 on the union of the two Grand Lodges of the 'Ancients' and 'Moderns' the Royal Arch Degree was recognized as a component part of 'Ancient Craft Masonry' and the Supreme Grand Chapter was established as one of the powers of English Free Masonry." Declaration of the United Grand Lodge of England—1813 "Pure Ancient Craft Masonry consists of three degrees and no more, viz.—Those of the Entered Ap-

prentice, The Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch." Mackey—(referring to the Union—1813)

"Of the two rituals then in use, that invented by Dunckerly, which had been featured by the Moderns, was preferred, but the regulation of the 'Ancients' which closely united the Grand Lodge, and the Grand Chapter, and vested the presiding officers of both Bodies in the same persons, was adopted."

CHAPTER III

ROYAL ARCH MASONRY IN THE UNITED STATES

It is obvious that individual Royal Arch Masons must have come to the colonies within a short time after 1738-1740. The existence, therefore, of a Royal Arch Degree, was not only known by our brethren, but if qualified members or possibly even visitors were present or could be available by arrangement, it has been handed down, that after the regular lodge meeting was closed, a lodge of Royal Arch Masons was occasionally opened, and the degree was conferred. Records of those after-meetings of course, would not be made. Some of the very earliest gatherings of lodges in the country were organized upon the old method prevailing before the days of any grand lodge. Fredericksburg Lodge which records the Royal Arch Degree, Dec. 22, 1753, did not obtain any warrant or charter, until several years later, applying for it to the Grand Lodge of Scotland. It is highly probable that this was not the only case occurring of a lodge working the Royal Arch Degree at about or possibly even before that time. Record of it, however, especially of a lodge working under a warrant, would not appear in their books.

Mackey—

"The Grand Lodge of Ancients granted its first warrant for a lodge in the colonies in the year 1758."

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Mackey—

"Independent Royal Arch Lodge was warranted in December, 1760. I do not, therefore, hesitate to place the introduction of that degree into the Province (New York), at a time contemporaneous with the organization of this lodge."

(This lodge was working under the sanction of Independent Lodge. There are no records known of this Royal Arch Lodge previous to 1784.)

"Jerusalem Lodge No. 3 of Philadelphia has records of Dec. 3, 1767, showing their acquaintance with the Royal Arch Degree." This was an "Ancients" Lodge and had been in existence for several years before this.

St. Andrews Royal Arch Lodge, Massachusetts, was organized in 1769. Its earliest Records are Aug. 12, 1769. This was an independent R. A. Lodge, organized by members of The Lodge of St. Andrew, and of three at least of the Army-Irish Lodges at that time quartered in Boston. There seems no doubt that the ritual of the Degrees came from the Irish members,

who were not only officers in their own Army lodges, but were for some time the officers for the most part of the St. Andrews Royal Arch Lodge, (later chapter).

In Virginia, Cabin Point Royal Arch Lodge was chartered by the Grand Lodge of Scotland, Apr. 5, 1775. Like the Charter to Royal Arch Lodge of Glasgow, Aug. 6, 1755, the warrant mentions entered Apprentice, Fellow Craft, and Master Mason Degrees only, but the names of the Lodges indicate that the Royal Arch Degree was included in their Work. The Scottish Grand Lodge would not issue at that time warrants naming the Royal Arch Degree.

Newburyport Chapter—afterward King Cyrus Chapter, was warranted by DuPlessis June 28, 1790, but as far as is known, never received their charter from the Dunckerly Grand Chapter, whom DuPlessis represented.

On Sept. 5, 1783, six members of St. Johns Lodge No. 2 in Middletown, Conn., stated over their signatures, that they had been "duly initiated into the Most Sublime Degree of an Excellent, Super Excellent and Royal Arch Mason, in regular constituted Royal Arch Chapters," and after examining each other at St. Johns Lodge Room, at Mrs. Abigail Shaler's, they "duly opened and held the first regular Grand Royal Arch Chapter." Officers were elected and recorded, and another meeting was held at the same place Sept. 12, 1783, and a further record of business was made. John Heart, a "well known Royal Arch Mason," was elected a member, and the Master of each of two Lodges was elected to be made a Royal Arch Mason. (Beyond the name "Grand" it does not appear that this indicated anything, but an assembly of Royal Arch Masons who formed themselves into an unwarranted R. A. Chapter), which appears to have been short lived. It did, however, indicate that the R. A. Masons constituting it were not from the Ancients. The various Lodges of Ancients chartered by Washington No. 1 were not in possession of a Super Excellent Degree.

Washington Chapter of Royal Arch Masons, held in the City of New York, of which we quote the following: Wheeler, Conn.

"The early history of Washington Chapter No. 1 is somewhat peculiar, as its records date back to A. D. 1783, although the first charter was not granted until Mar. 15, 1796. It is undoubtedly the first record of anything pertaining to an organization of Royal Arch Masons in this Jurisdiction (Connecticut), and we give it as we took it from their old records now carefully preserved, and in the possession of the Chapter at Middletown."

The charters granted by Washington Chapter of New York in Connecticut were:

Hiram No. 1 in Newtowne, Apr. 29, 1791.

Franklin No. 2 in New Haven, May 20, 1795.

Franklin No. 4 in Norwich, Mar. 15, 1796.

Solomon No. 5 in Derby, Mar. 15, 1796.

*Vauden Brook, also No. 5, Colchester, Conn., Apr. 6, 1796.

This Chapter was claimed to have been chartered by the Grand Chapter of New York, but the date, Apr. 6, 1796, is two years before there was any Grand Chapter of New York.

The officers of Washington Chapter No. 1 of New York sign their various charters as follows:—

John Abrams, H. P. (W. C. R. A. M.)

Jno. Ludlow, K. (W.C.R.A.M.)

Wm. Richardson, S. (W. C. R. A. M.)

Attested by Elias Hicks, Sec'y."

These chapters were highly influential in organizing the General Grand Chapters, and Ephraim Kirby of Litchfield was elected to be the first General Grand High Priest. Articles VII and VIII of the By-Laws of Hiram No. 1 adopted Mar. 3, 1792, outline the ritual then in use in the R. A. Degree and emphasize the opinion that very little change has been made in it since 1791.

American Union Chapter of Marietta, Ohio, was warranted in 1792.

Rhode Island—Providence Chapter No. 1 was warranted by Washington Lodge of New York Sept. 3, 1793.

ROYAL ARCH MASONRY IN MASSACHUSETTS

The earliest record of a meeting of St. Andrew's Chapter, of Boston, is August 12, 1769. Stephen Bruce acted as secretary. On August 18, 1769, it is recorded that another meeting was held and the names of ten members are listed as present. A candidate was voted to "Be made a Royal Arch Mason" and the body is termed "Lodge of Royal Arch Masons." The third recorded meeting is that of August 28, 1769, at which the degrees of Excellent, Super-Excellent, Royal Arch and Knight Templar were conferred. The meetings thereafter are recorded, "At a Royal Arch Lodge." The Mark Mason Lodge is first mentioned in the records of October 23, 1792, and it is recorded the degree was conferred on Stephen Howard, of Newburyport, July 25, 1793. On November 28, 1793, the Mark Degree was made one of the degrees of the chapter for which an additional fee was charged. The "Knight Templar" degree had been conferred frequently and usually upon those taking the other degrees, from 1769 to this time, although it never appears to have been a requisite to membership. Many members never received the "knight templar," and it was often recorded as an "honorary degree." The "knight templar" was conferred for the last time in St. Andrew's Chapter upon Robert Newman, on November 5, 1794. The words "Royal Chapter" were first used in the headings of the records of the meeting of July 26, 1792, and were revised to "Royal Arch Chapter" in the record of January 20, 1794. However, the chapter at Newburyport (now King Cyrus Chapter) from their earliest records, June 28, 1790, and consistently record themselves,—"At a meeting of the Royal Arch Lodge of Royal and Super Excellent Masons."

Following personal correspondence between Benjamin Hurd, Jr., of St. Andrew's and Dudley A. Tyng, of Newburyport (King Cyrus) Chapter, a committee was appointed by the Boston Royal Arch Chapter, December 19, 1794, to confer with Newburyport Chapter. The chapter at Newburyport and previously, at their meeting of October 13, 1794, appointed a committee to confer "With the Royal Arch in Boston." During 1795 and 1796 the uniformity of work between the

chapters was accomplished. The last degree that was brought to completion was the Most Excellent, which is first recorded as given in Newburyport on January 1, 1797, and, at that same convocation, having completed the reconciliation of the degrees, they at once took up the matter of a Grand Chapter. This vote, which is the first record of the beginning of the formation of our Grand Chapter, is recorded as follows: January 1, 1797. "Voted to chuse a Committee to draft instructions necessary to send by them who shall be chosen as delegates to the Grand Chapter."

August 2, 1797: St. Andrew's Chapter records the presence as a visitor, and specifically recorded as his first visit, Thomas Smith Webb, of Temple Chapter of Albany, N. Y. (This chapter had been formed earlier in the year with Thomas Smith Webb as its presiding officer.) September 11, 1797, it recorded in St. Andrew's that a vote was passed, "That the high priest be requested to write to Br. Webb on the subject of a union of the chapters."

October 23, 1797, St. Andrew's R. A. Chapter records the following: "Voted: That the M.E. Benjamin Hurd, Jun. H.P., M.E. John Soley, K., and Companion William Woart, Secretary, be and they hereby are appointed a committee to confer with the respective committees from Temple Chapter, Albany and the Newburyport Chapter, or any other committee that may be appointed on the subject of forming a Grand Chapter of Royal Arch Masons, and to enter into any measures that to them may appear expedient for the carrying the same into effect."

October 24, 1797, these representatives from the three chapters met in Masons Hall, Boston, and voted to form a Grand Royal Arch Chapter and to issue to the chapters within the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, New York and Vermont, a circular letter asking them to appoint delegates to attend a meeting in Hartford, Conn., on January 24, 1798, "Investing them with full power and authority in conjunction with the the other delegates to form and open a Grand Chapter of Royal Arch Masons, and to establish a constitution for the government and regulation of all chapters that now are, or may be hereafter erected within the said States."

On January 24, 1798, in response to that circular letter, delegates from St. Andrew's Chapter, Boston; King Cyrus Chapter, Newburyport; Providence Chapter, Providence, R. I.; Solomon Chapter, Derby, Conn.; Franklin Chapter, Norwich, Conn.; Franklin Chapter, New Haven, Conn.; and Hudson Chapter, Hudson, N. Y., met in Hartford, Conn. The meeting continued four days, during which time delegates arrived from Temple Chapter, Albany, N. Y., and Horeb Chapter, Whitestown, N. Y. The Grand Royal Arch Chapter of the Northern States of America was instituted, the officers elected and installed and a constitution was adopted creating "Deputy Grand Royal Arch Chapters in the different States and specifying when they were to meet and choose their own officers and adopt rules for their own government."

This provision provided that these Deputy Grand Chapters should meet and severally elect, by ballot, their own officers, as follows:

Massachusetts, Tuesday following second Monday of March next.

Rhode Island, Tuesday following second Monday of March next.

New York, Second Tuesday of March next.

Connecticut, Third Wednesday of May next.

At the meeting of "The Grand Royal Arch Chapter of the Northern States of America," at Providence, January 9-10, 1799, a revised constitution was presented and Article II, Sect. 1, says, "The several Deputy Grand Chapters of the States before mentioned, shall in future be styled State Grand Chapters."

This revised constitution, presented in the closing hours of the meeting on the second day, begins as follows: "There shall be a General Chapter of Royal Arch Masons," etc. There is no record that any action was taken on this new Constitution at any time and, in 1806, another Constitution was adopted. This last Constitution was ratified and became the basis of the General Grand Chapter of today.

The earliest known record of the conferring of the Royal Arch Degree on this continent is found in the records of Fredericksburg Lodge, of Fredericksburg, Va., under date of December 22, 1753. This degree was there and elsewhere at various times worked in a Blue Lodge. In one State a Grand Chapter was formed by and under the control of the Grand Lodge as an adjunct or agent, but to this time no record has been produced of any regularly organized and independent capitular body, either subordinate or grand, in the United States of as early a date as that of the Royal Arch Lodge (now St. Andrew's Chapter) of Boston, or the Grand Royal Arch Chapter of the Northern States of America constituted at Hartford, Conn., and which in its Constitution created State Grand Chapters which when organized and functioning, superseded the Grand Royal Arch Chapter of the Northern States.

RITUAL

The early ritual of the Royal Arch has been materially changed, and while the earlier versions as far as known were not preserved the record of the fact of changes made is available, as far as this jurisdiction is concerned.

The early Irish-Scotch work of St. Andrews was materially revised in 1795-1796 in adjustment with the work of Newburyport—the work of the Moderns. Following the organization of the Grand Chapter in July 12, 1798 further changes were made, but there is no definite record of what they consisted. They were not an adoption at that time of any new rendition, but were as stated to make the work uniform throughout the jurisdiction.

The ceremonies for installation, and constituting new chapters was substantially the work of Henry Fowle and was adopted in 1811.

In 1812 the custom of exemplifying the work of Degrees was first inaugurated in the Grand Chapter.

In 1817 a uniform explanation of the key to the R. A. characters was adopted.

In 1818 the first "Grand Visitor" was appointed. In 1828 his title was changed to "Grand Lecturer."

In Dec. 11, 1849, by previous request of the Grand Chapter, the Gen. Grand R. A. Chapter of the U. S. held a "convention" in Boston, for the purpose of "rehearsing and explaining the work and lectures."

At the conclusion the Grand Chapter voted unanimously to adopt this work "as this day exhibited."

March 12, 1850, a preamble and resolutions were adopted, and as no material change has since taken place in the work of any of these degrees, by this jurisdiction, to the present time, except the elimination of the installation of the candidate in the Past Masters Degree, it is here given in full.

"Whereas, the Wisdom, Strength and Beauty of the Masonic Institution, depends in no small degree upon exact uniformity in the mode of work, and phraseology of the Lectures in the different Grades of Masonry; and inasmuch as the General Grand Chapter, deeply impressed with this fact, spent a considerable portion of its late session, in this city, in efforts, both by labors of a large and able committee, selected from all parts of the Union, and in open session, to effect such uniformity; which resulted in a unanimous agreement on what work and lectures for Royal Arch Masonry should be, therefore:—

"Resolved, 1st—That this Grand Chapter is solemnly bound to adopt the work and lectures, thus sanctioned by the General Grand Body.

"Resolved, 2d—That this Grand Chapter should instruct the several Chapters under its jurisdiction, to cause their mode of work and lectures to conform to what was agreed upon by the General Grand Chapter.

Resolved, 3d—That the Secretary of this Grand Chapter, cause a copy of these resolves to be sent to each of the Chapters in this Commonwealth.

"Dec. 7, 1858—Proceedings

"On motion of M. E. Companion Thornton it was unanimously—Voted, that the three prayers usually made during the ceremony of the seventh degree, be discontinued, their use being an innovation on the ancient work of the degree."

1863.

"The committee on the uniformity of the work, presented the following report and resolve, which were adopted:—

"That in the opinion of your committee, an entire uniformity in conferring the Capitular Degrees is of essential benefit to the Royal Craft. That the General Grand Chapter, having confessed their inability to enforce uniformity, and having failed to adopt any ritual as a standard, it therefore becomes the duty of this Grand Chapter, having adopted a ritual which has been sanctioned by immemorial usage, and is in conformity with the land-marks of the order, to see that such work, and such only, be used in this jurisdiction."

Proceedings Sept. 10, 1872

Address of Alfred F. Chapman Grand High Priest

"We therefore recommend that this Grand Chapter continue to instruct in the future as it has in the past, believing that the interests of Royal Arch Masonry will be best promoted by protecting the land-marks against innovation, and transmitting unimpaired, the traditions received from the founders of the order, in

the old world as well as the new."

(This recommendation was adopted.)

Mackey—

(Referring to the Royal Arch Degree, as adopted by the General Grand Chapter, and presented in the Cross Rituals of 1819-1820.)

"Webb's Degree, which was the modification of the English system, and which is now universally practised in the United States, was adopted."

IN CONCLUSION

Out of the confusion, there has long since been harmony and fellowship between the Royal Arch Masons of the world, and the various grand jurisdictions throughout the world are in fraternal relations with one another.

The rituals vary, but are not fundamentally far apart. England and some of its constituent grand jurisdictions in other parts of the world, are akin to the early Dunckerly Ritual of the "Moderns." The United States and Canada as well is more nearly a

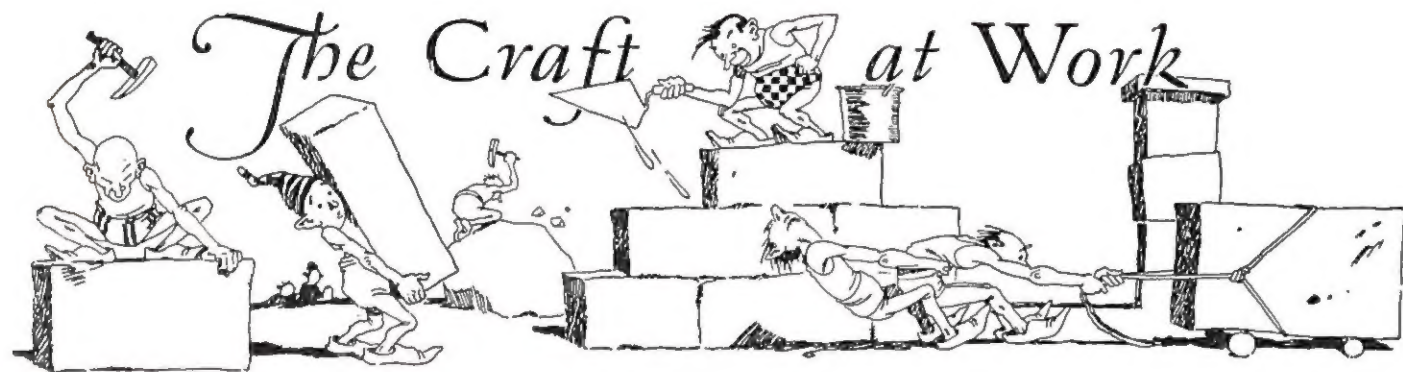
reproduction, in many ways, of the early work of the Ancients.

It is to be noted, that while the Royal Arch for many years was in England explicitly forbidden by the Original Grand Lodge, that it has now been restored and made a "culminating" degree under the sanction and control of the Grand Lodge and takes its rank as the summit of Ancient Craft Masonry.

That here in this country, the average Mason regards the Chapter as a branch from, and not as a part of, the Ancient Masonry of the Operatives.

The principal reason, perhaps, for this important difference in the two countries is, that the Royal Arch in England is in the same home with the blue lodge. In this country it is grouped with other degrees and other bodies of Masonry and it is inevitably placed with them in the estimation of incoming membership. Its source and importance, however, is clearly and deservedly where the Grand Lodge (United Grand Lodge) of England has placed it.

[END]



JUNE ANNIVERSARIES

William Hooper, a signer of the Declaration, and member of Hanover Lodge, Masonborough, N. C., was born at Boston, June 17, 1742.

William Hull, Governor of Michigan Territory (1805-12), who served in both the Revolutionary War and the War of 1812, was born at Derby, Conn., June 24, 1753, and was first master of Meridian Lodge, Natick, Mass. (1797).

John Drayton, Governor of South Carolina (1800-2; 1808-10), and grand master of that state, was born at "Drayton Hall", near Charleston, June 22, 1766.

On June 24, 1779, American Union Military Lodge toasted the names of three eminent Masons who had fallen in Liberty's cause—Generals Warren, Montgomery and Wooster.

Gen. Jedediah Preble, charter member and treasurer of Portland (Me.) Lodge No. 1, was present at the Grand Lodge of Massachusetts on June 24, 1783.

Maj. Gen. Nathaniel Green, who it is said wore a Masonic jewel about his

neck all during the Revolutionary War, died at his estate, "Mulberry Grove," near Savannah, Ga., June 19, 1786.

Rev. Frederick Augustus Muhlenberg, member of the Continental Congress from Pennsylvania (1789-97), first and third Speaker of the U. S. House of Representatives, and a member of Lodge No. 3, Philadelphia, died at Lancaster, Pa., June 5, 1801.

John B. Floyd, Governor of Virginia (1849-52), Secretary of War under President Buchanan, and a member of St. John's Lodge No. 36, Richmond, Va., was born at Smithfield, Va., June 1, 1806.

Gen. William Eaton, Revolutionary officer, and a member of North Star Lodge, Manchester, Vt., died at Brimfield, Mass., June 1, 1811.

On June 4, 1816, Sir Walter Scott laid the foundation stone of Freemasons' Hall in Selkirkshire, Scotland, and was elected honorary member of Lodge St. John in Selkirk.

Gen. Sam Houston, first President of Republic of Texas (1836) and Governor of Texas (1859-61), received the fellowcraft degree in Cumberland

Lodge No. 8, Nashville, Tenn., June 20, 1817.

Joseph R. Bodwell, Governor of Maine (1887), and a member of Rockland (Me.) Lodge No. 79, was born at Methuen, Mass., June 18, 1818.

Capt. Samuel Bowman, Revolutionary officer, who was one of the special guards over Major Andre, died at Wilkes-Barre, Pa., June 25, 1818. He was a member of Lodge No. 61 of that city, serving as secretary for five terms, and as master for two terms.

James Monroe, fifth U. S. President, a member of Williamsburg (Va.) Lodge No. 6, paid a special visit to Cumberland Lodge No. 8, Nashville, Tenn., on June 8, 1819.

William King, first Governor of Maine (1820), became first grand master of the grand lodge of that state, June 1, 1820. His death occurred at Bath, Me., June 17, 1852.

James Knox Polk, eleventh U. S. President, received the entered apprentice degree in Columbia (Tenn.) Lodge No. 31, June 5, 1820. His death occurred at Nashville, June 15, 1849, and

Masonic ceremonies marked the interment.

Henry M. Hoyt, Governor of Pennsylvania (1878-83), and a member of Lodge No. 61, Wilkes-Barre, was born at Kingston, Pa., June 8, 1830.

The Prince of Wales, eldest son of King George III, and second royal Grand Master of England (1790-1813), died at Windsor, June 26, 1830.

Oliver Wolcott, Governor of Connecticut (1818-27), and grand master of that state (1818-20), died at New York City, June 1, 1833. He not only served in the Revolutionary War, but was Secretary of the Treasury (1795-1800).

George L. Shoup, Grand Master of Idaho (1889), and later Governor of that state, was born at Kittanning, Pa., June 15, 1836.

Andrew Jackson, seventh U. S. President, and Grand Master of Tennessee (1822-23), died at "The Hermitage", near Nashville, June 8, 1845.

Henry B. Quinby, Grand Master of New Hampshire (1901), Governor of that state (1909-10), and an active member of the Northern Supreme Council, was born at Biddeford, Me., June 10, 1846.

James D. Richardson, twelfth grand commander of the Southern Supreme Council, was made a Royal Arch Mason in Pythagoras Chapter No. 23, Murfreesboro, Tenn., June 23, 1868. On June 7, 1869, he was knighted in Baldwin Commandery No. 7, K. T., at Lebanon, Tenn.

George M. Chilcott, U. S. Senator from Colorado, affiliated with Golden City Lodge No. 1, Golden, Colo., June 19, 1869.

Leopold, Duke of Albany, youngest son of Queen Victoria, became a Royal Arch Mason in Apollo University Chapter No. 357, in June, 1876. A few days later he was knighted in Coeur de Lion Preceptory, Oxford.

Dr. Crawford W. Long, discoverer of ether anaesthesia in 1842, and a member of Mt. Vernon Lodge No. 22, Athens, Ga., died in that city June 16, 1878.

Gen. James Shields, Grand Orator of Illinois (1841), first master of National Lodge No. 12, Washington, D. C., and U. S. Senator from three states, died at Ottumwa, Iowa, June 1, 1879.

W. Frank Pierce, Grand Master of California (1909), and grand chancellor of the Southern Supreme Council at the time of his death, was raised in Oakland (Cal.) Lodge No. 188, June 24, 1882.

David B. Henderson, Civil War officer, and Speaker of the National House of Representatives (1899-1903), was made a Mason in Mosaic Lodge No.

125, Dubuque, Iowa, June 23, 1883.

Leland Stanford, Governor of California (1862-63), and founder of the Stanford University, in memory of his son, died at Palo Alto, Cal., June 21, 1893. He was a member of Ozaukee Lodge No. 17, Port Washington, Wis.

Henry Clay, Grand Master of Kentucky (1820-21), thrice candidate for the Presidency, and Secretary of State under President John Quincy Adams, died at Washington, D. C., June 29, 1852.

Robert M. La Follette, Sr., Governor of Wisconsin (1901-06), U. S. Senator from that state (1906-25), and a member of both the York and Scottish Rites, was born at Primrose, Wis., June 14, 1855, and died at Washington, D. C., June 18, 1925.

Earl Douglas Haig, British Field Marshal, was born at Cameronbridge, Fifeshire, Scotland, June 19, 1861. He was senior grand deacon of the Grand Lodge of Scotland, and honorary member of Lodge Canongate Kilwinning No. 2, of Edinburgh.

Gen. Lewis Cass, Grand Master of Ohio (1810), and Grand Master of Michigan (1826), Secretary of War under President Jackson (1831-36), and Secretary of State under President Buchanan (1857-60), died at Detroit, Mich., June 17, 1866.

LIVING BRETHREN

Henry L. Whitfield, former Governor of Mississippi, and a prominent educator, was born in Rankin County, Miss., June 20, 1868, and is a member of Eastern Star Lodge No. 70, Florence, Miss., as well as the Commandery and Shrine.

Arthur Seligman, Governor of New Mexico, was born at Santa Fe, June 14, 1873, and became a member of Montezuma Lodge No. 1 in that city, June 6, 1895.

Morgan F. Larson, former Governor of New Jersey, was made a Mason in Raritan Lodge No. 61, Perth Amboy, N. J., June 27, 1907.

Harry H. Woodring, Governor of Kansas, was made a Mason in Harmony Lodge No. 91, Neodesha, Kans., June 23, 1911.

Ibra C. Blackwood, Governor of South Carolina, and grand master of that state, received the thirty-second degree at Charleston, June 10, 1920.

Richard B. Russell, Jr., Governor of Georgia, was made a Mason in Winder (Ga.) Lodge No. 333, June 10, 1921.

The Duke of York was, on June 6, 1923, invested as Senior Grand Warden of the United Grand Lodge of England.

Hubert Work, Secretary of the In-

terior under President Coolidge, became a member of Evergreen Forest Lodge No. 49, Tall Cedars of Lebanon, at Milford, Del., June 9, 1923.

Theodore G. Bilbo, former Governor of Mississippi, received the thirty-second degree at Hattiesburg, Miss., June 12, 1925.

J. E. Erickson, Governor of Montana, received the thirty-second degree at Helena, June 25, 1925.

Prince George of England was raised in Navy Lodge No. 2612, London, June 26, 1928.

MESSAGE OF THE M. E. GRAND MASTER, KNIGHTS TEMPLAR

FEAST OF ST. JOHN THE BAPTIST
Of all the Saints in the Christian calendar there is none that makes a greater appeal to the Knights Templar and Mason than Saint John the Baptist. There is something rugged, virile, militant about this John that is very appealing to men.

St. John the Baptist was a man of strong convictions. He knew what was right and to the right he adhered with the courage of a great faith. It was not for him to weigh consequences: his only responsibility was to stand by the cause of righteousness, even until death, the results were in God's hands. How much he was like the hero Hiram?

In these days of temporizing and vacillation we may look upon the example of the Baptist and gather strength to stand firmly by moral standards against every temptation to lower our ideals and compromise with a low prudence. At the traditional feast of St. John the Baptist do we consecrate ourselves afresh to Masonic and Knightly principles.

PERRY WINSLOW WEIDNER,
Most Eminent Grand Master,
Grand Encampment, Knights
Templar, U. S. A.

ROBERT S. DOLLAR

San Rafael, Cal.—The late Capt. Robert S. Dollar, one of the few great shipping magnates of the world, was a master Mason for nearly 57 years. He was a charter member of Muskoka Lodge No. 360, Bracebridge, Ontario, Canada.

When addressing a group of young people two weeks before he died, Captain Dollar gave them his formula for success and long life: "My rule for long life," he said, "is moderation in all things, clean habits, clean thoughts, plenty of exercise and last but not most important, fear God and keep His commandments." He was fond of saying: "Work keeps a man in good health, and when a man has good health he keeps at work."

RESCINDS RESOLUTION

Following the recent action of the United Grand Lodge of England, the Supreme Grand Chapter, at its convocation in Freemasons' Hall, London, England, on Wednesday, May 4, rescinded its resolution of August 4, 1915, concerning the attendance of members of German, Hungarian and Turkish birth at chapter meetings "during the continuance of the war."

Companion A. R. Upjohn raised a very pertinent and interesting point on the phrase "during the continuance of the war." He reminded the brethren that the war ended officially ten years ago and that the rescinding act which was belated, ceased to be operative at that time even if it ever had any real and valid effect.

ANNIVERSARY FESTIVAL

Nearly £125,000 was raised at the 144th Anniversary Festival of the Royal Masonic Institution for Girls which was held Thursday, May 5, at the Royal Albert Hall, London, England. The president of the festival was the Earl of Harewood, who was accompanied by his wife, The Princess Royal. In proposing the principal toast the Earl of Harewood said the institution was providing for 1,400 girls at a cost of £61 each and that the surplus would be applied to the new school at Rickmansworth and other matters connected therewith.

CANADA AND IRELAND

Pursuant to the Masonic friendship which was established nineteen years ago between the Grand Chapter of Canada and the Grand Chapter of Ireland, Companion Bernard Cairns, one of the leaders of Capitular Masonry in Canada, recently presented to the Chapter in Dublin a suitably engraved Keystone made from a stone taken from a Canadian quarry.

In 1912 Companion Cairns officiated in the ceremonies which conveyed to the Grand Chapters of Ireland, England and Scotland the fraternal greetings of the Grand Chapter of Canada. At that time he presented to each of the three Grand Chapters a triangle suitably engraved.

MASONIC SERVICES HELD

Rev. Joseph Fort Newton, co-rector of St. James' Episcopal Church in Philadelphia, addressed a national Masonic service held in the National Cathedral (Episcopal) at Washington, D. C., on May 29. The services were held under the auspices of the George Washington Bicentennial Commission. Among those present were members of

the House and Senate who are Masons and who were invited guests of Bishop James E. Freeman, who welcomed the visitors from the chancel.

AN EARLY MASONIC DOCUMENT

The document in question is a Warrant from the Grand Lodge of Ireland, dated March 17, 1731-2, being the second oldest of such Warrants known to exist. It empowers Thomas (afterwards Sir Thomas) Denny, his brother, Colonel Arthur Denny, of Tralee Castle (the husband of the celebrated Lady Arabella Denny), and George Bateman, to "erect a Lodge of Free-Masons in the town of Tralee, Co. Kerry." It was found recently among some papers belonging to the Grand Lodge of Ireland, having been previously in private hands, and it is now held by the Province of Munster, in the City of Cork, whither the original Tralee Lodge (No. 71, under a duplicate Warrant issued by Grand Lodge in 1766) was long ago transferred. There is an illustration of it in the Transactions referred to above.

The Warrant of the First Lodge of Ireland was issued about six weeks before that of the Tralee Lodge—namely, on February 1, 1721-2. Another Warrant of the latter date is also in existence, that of Lodge 71, but it is marked "Null and void." The Tralee Warrant therefore takes place as the second oldest uncanceled Warrant of the Grand Lodge of Ireland known.

INDIANS' MASONIC ENTERTAINMENT

The officers and members of Summit Chapter No. 307, of Buffalo, N. Y., and Niagara Chapter No. 200, R. A. M., of Niagara Falls, N. Y., were entertained recently by Mount Neblo Chapter No. 76, R. A. M., of Niagara Falls, Ont. Three full-blooded Indian chiefs were among the guests who, in their native dress, added a colorful touch of dignity, grace and harmony to the red, white and purple regalia of Royal Arch Masonry.

The chiefs were: Nicodemus Bailey, ex high priest of Western Star Chapter No. 35, Batavia, N. Y.; Clinton Richard, of the Tuscarora Reservation, N. Y., and Romeo J. Green, of the Six Nations Reservation, Ontario.

A feature of the festivities was the remarks of Chief Nicodemus Bailey, who revealed a bit of Indian humor and his powerful vision in drawing conclusions. Observing the presence of another stranger, Companion A. S. Jannatti, an East Indian, he said:

"Columbus, 400 years ago, crossed

the perilous ocean, hoping to find a passage to India, but he found us (the Amerind) instead of our Hindu friend Jannatti, which was a pity, although it had to happen sooner or later, but the Indian was then rising to eminence and power, and at that time, his people, one of the Five Nations, who had formed the great Aganushioni, or Iroquois Confederacy, were both a terror and a pre-eminent power, and would soon have been the masters of this great American continent, had it not been for the advent of Columbus and the White Man."

Chief Bailey said that his people were now considered a dead race, but through the equal education of Indian children by the White Man's government, "they were coming back to their place in the sun," qualifying for positions as lawyers, doctors, preachers, scientists, scholars and statesmen. "Masonry is doing much," he said, "for the Indian, as is evidenced by his presence in the fraternity. We are proud," he continued, "to be acknowledged as members and companions of an order so uplifting, elevating and energizing as Royal Arch Masonry."

HONORS WASHINGTON'S MEMORY

Among the greetings sent by foreign grand lodges on the occasion of the dedication of the George Washington Masonic Memorial was the following illuminating letter from the United Grand Lodge of England:

"To the Grand Master, Grand Wardens and Brethren of the Grand Lodge of Ancient, Free and Accepted Masons of the Commonwealth of Virginia, U. S. A.

"We, the undersigned, have been charged by our Grand Master, the Duke of Connaught, to present his fraternal greetings and good wishes to you and to all of those our brethren of the United States of America who will be assembled in Alexandria under the banner of the Grand Lodge of Virginia on the twelfth day of May for the dedication of the Memorial to Washington.

"We have also been directed by the unanimous vote of the United Grand Lodge of Ancient, Free and Accepted Masons of England to convey to you an expression of the fraternal interest and admiration with which all English Freemasons regard the completion of your Masonic tribute to the memory of your great national hero.

"We share your pride in Washington, as a man, since he came of good English stock, from which he derived those high principles of morality and devotion to the service of humanity by which he was actuated through life,

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and we shall ever think of him as one whose example is still influencing the wonderful development of the Craft in your country. His portrait has for many years held an honored place at the head of the staircase leading to our temple here in London.

"We would that it had been possible for any of us to accept the personal invitations so courteously and kindly extended to us, so that we might have had the honour of being present at the dedication ceremony, and of being able to deliver in person the messages from our grand master and the Grand Lodge of England. Circumstances, however, have obliged us to send them in writing, and we beg you to accept the assurance that the hearts and the thoughts of the great body of English Freemasons for whom we speak will be with you on the twelfth of May."

The following officers of the United Grand Lodge of England signed this greeting: Pro grand master, deputy grand master, senior grand warden, junior grand warden, grand registrar, president of the board of general purposes, and grand secretary.

JUGOSLAVIA HONORS

WASHINGTON

The Southern Supreme Council of the Scottish Rite is in receipt of an illuminating letter from the Supreme Council of Yugoslavia, honoring the memory of George Washington. The letter states in part that the supreme council "realizes that George Washington, in the light of two centuries from his birth, represents a unique example in modern times of the old Athenian" . . . who "wisely felt and understood the meaning of liberty; 'like the old Spartans he fought for and defended that liberty;' as did the Romans, 'he knew how to sacrifice himself for the national cause, and like the Anglo-Saxon which blood coursed his veins, he was patient and perseverant in the struggle to the end. But though having fought for liberties and union of his people, George Washington gave to the other nations a priceless lesson in the administration of liberty under the union of many states."

"We, the Yugoslavs," the letter continues, "know from personal experience how great was the support which the nation and government of the United States of America lent to the cause of our liberation and unification during the World War. . . . We to day realize that both our freedom and our national unity, in a large measure, are the result of the application of those principles which George Washington laid down as precepts of American statesmanship."

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The letter closes with expressions of humble gratitude before the memory of George Washington and the extension of greetings "in the name of our grand lodge to you as George Washington's worthy descendants and our Masonic brethren."

CUBAN VISITS WASHINGTON

Jose Luis Avellanal, Ph. D., L.L.B., world traveler, youngest member of the Supreme Council, Scottish Rite, of Cuba, and a recent graduate of a law school in Georgia, visited the House of the Temple, Southern Supreme Council, in Washington, D. C., recently.

Related to Spanish royalty, Brother Avellanal is a cousin of Joe Luis Cortez, a priest in charge of the St. Isidoro Church in Seville, and a nephew of Guillermo Langa, former military Governor of Seville.

He is a member of the bar in the State of Georgia, and after settling his father's estate in Tampa, Fla., he will go to Madrid to claim his title of Marquisait, following which he will finish his course in medicine at Paris, and then return to the United States, where he expects to practice law.

TRACE EARLY CRAFT HISTORY

At the sixth annual conference of the Masonic Librarians' Association which met in the George Washington Masonic Memorial Temple at Alexandria, Va., during dedication week, a research committee was appointed to go into the early facts of Freemasonry in the United States. The sources of such facts are to be found among the manuscripts in the older libraries of the country, it was stated.

The committee members are J. Hugo Tatsch, acting librarian and curator, Grand Lodge of Massachusetts, Boston; William L. Boyden, librarian, Southern Supreme Council, Scottish Rite, Washington, D. C., and William Dick, librarian Grand Lodge of Pennsylvania, Philadelphia.

Having held his present office for 36 years, Mr. Boyden is dean of the Masonic Librarians' Association. He

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is also author of "Masonic Presidents, Vice Presidents and Signers," as well as many articles on biography and colonial Freemasonry. Mr. Tatsch has had a wide Masonic library experience and is author of several works of Masonic interest, among which are "Freemasonry in the Thirteen Colonies," and "The Facts About George Washington as a Freemason."

It was revealed at the Alexandria meeting by Dr. John Dorsey Wolcott, assistant librarian of the Library of Congress, that there are more than 5,000 Masonic books and pamphlets in the governmental collection. These, he said, are available to patrons of the library.

**FLORIDA RECOGNIZES
GUATEMALA**

At the 103rd grand lodge communication in Florida, which recently took place in the Masonic Temple at Jacksonville, fraternal amity was accorded the Grand Lodge of Guatemala. Formal relationship of the same character was also accorded the Grand Lodge of Tasmania, which apparently was favorably acted upon about 40 years ago, though no record is found in the grand lodge proceedings.

CORRECTION

Among the list of veteran secretaries of Massachusetts mentioned in the April CRAFTSMAN the terms of service of Lucius A. Derby and C. C. Littlefield should have been given as starting in 1887 rather than 1877.

Both these veterans are still going strong, like Johnny Walker, and doubtless the added ten years gratuitously given them in the account of their service will be later a part of the almost unprecedented term of their office.

**WASHINGTON RELICS
ON DISPLAY**

Masons, their families and friends enjoyed a rare treat in connection with the dedication of the Washington Masonic Memorial Temple in Alexandria, Va., on May 12. Several priceless relics connected with the Masonic life of George Washington were exhibited at that time. Among these were included the Bible with which he was initiated in Fredericksburg Lodge No. 4, of Fredericksburg, Va., in 1752; the trowel used by Washington in laying the corner stone of the Capitol; the Bible upon which he took the oath of office as first President of the United States; the silver urn made by Paul Revere, Grand Master of Masons in Massachusetts, which contains a lock of Washington's hair, and the gavel used by Wash-

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ington in laying the corner-stone of the
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All of these relics are owned by different lodges and it is their practice never to allow them out of the possession of the lodge except in the custody of a committee. The committees in charge of these relics were on the platform while the ceremonies of the dedication took place.

A special ritual had been written by Robert S. Barrett, 33°, chairman of the dedication committee, in which these relics play an important part. They were used by the Grand Master of Masons in Virginia on that occasion. Other novel features were provided in the ritual in connection with the pouring of the corn, wine and oil, ancient symbols of the Fraternity, on a symbolic lodge which was erected upon the platform at the foot of the granite steps leading to the Memorial. This symbol of a lodge was the exact reproduction of the Memorial, 4 feet high, being built at the District workshop at Occoquan, through the courtesy of Superintendent M. M. Barnard, himself a Mason.

The pitchers which held the corn, oil and wine were especially made by Olaf Saugstad, of Arcurus; one is of gold and two are of silver, a ritual requirement. They are about 10 inches in height and follow the design of a pitcher made by Paul Revere, and which is in the Boston Museum.

BELFAST MASONIC CONCERT

The annual Masonic concert in aid of Belfast, Ireland, Masonic charities, recently held, was a marked success. Past Grand Master Samuel Leighton, who inaugurated this function fifty-five years ago, was among the crowd of notables in attendance.

TWO TEMPLE DEDICATIONS

Two Masonic Temples were recently dedicated by the Grand Lodge of Iowa, A. F. & A. M., one at Granfield and the other at Dubuque, Iowa. The Granfield Temple is artistic and well designed and is a source of pride not only to Crusade Lodge No. 386, and the Eastern Star chapters, but to the entire community.

The Temple at Dubuque was the result of much preliminary work before the designs on the trestle board were completed. The building committee had visited all Masonic structures which had been built during the past ten years within a radius of 150 miles of Dubuque. Eighty-seven meetings were held before the Temple was finally completed. Its cost, including furnishings, was \$350,000, only \$10,000 of which remains as an indebted

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ness. One consignment of furniture,
specially designed and carved, was in-
stalled at a cost of \$14,000.

On the evening of the day of the
dedication an address was delivered by
Louis Brock, Past Grand Master of the
Grand Lodge of Iowa and Inspector
General in that state for the Ancient
and Accepted Scottish Rite of Free-
masonry, Southern Jurisdiction. His
subject was, "Masonry, a Power for
Salvation," which was enthusiastically
received.

An appropriate brochure of sixty-
three pages was edited by Fred W.
Trader. It contains interesting matter
descriptive of the Temple, an "Histori-
cal Sketch of Freemasonry in Dubuque,
1842-1932," and sketches of men who
were prominent both in the history of
the lodges and the affairs of the state
and nation. Among some of the noted
personages mentioned were Stephen
Hemstead, second governor of Iowa,
Senator William B. Allison and Col.
David B. Henderson.

**TABLET TO WASHINGTON
FAMILY**

A tablet was recently unveiled in a
parish church at Washington on the
Wear River, County of Durham, Eng-
land, to commemorate the bicentenary
of the birth of George Washington and
to establish as a record the place where
the ancestors of the famous Washing-
ton of America were cradled.

It has been pointed out that in all
probability the suggestion for the
"stars and stripes" of the American
Flag was taken from the Washington
coat of arms as the same appears on
the shield at Hylton Castle, which is
between Sunderland and Washington
on the Wear River.

EARL OF HAREWOOD**MADE PRO GRAND MASTER**

The Earl of Harewood, son-in-law
of King George V, was recently in-
stalled as Pro Grand Master of the
Masonic Order of Knights Templar, of
which the Duke of Connaught is the
Grand Master. The ceremony took
place at Mark Masons' Hall, Great
Queen street, the headquarters of the
order. Among those present were:

The Duke of York, the Earl of
Strathbroke, Lord Harris, the Earl of
Malmesbury, Viscount Galway, Lord
Kensington, the Bishop of Buckingham,
Sir Kynaston Studd, Major General
Sir John Headlam, and Sir Gerald Wol-
laston.

A deputation from the Great Priory
of Scotland, Mr. A. A. Hogart Spiers
of Elderslie and General McLachlan
attended, and the Earl of Harewood
thanked them for their presence. A

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message of good will was received from the Great Priory of Ireland.

The ceremony of installation was performed by Colonel Sir Henry McMahon, the senior of those holding the rank of Knight Grand Cross of the Order of the Temple and Hospital. The Earl of Harewood succeeds the late Major-General T. C. P. Calley, who died a few weeks ago.—*London Times*.

MORE OLDEST FREEMASONS (?)

"I am in my ninety-third year, and was initiated into Freemasonry in September, 1870, nearly sixty-two years ago, my mother lodge being Sincerity No. 211. In the two following years I took the R. A. and the Mark degrees. I have been Master in two Craft Lodges, First Principal in two R. A. Chapters, and have Provincial honours in Warwickshire. Moreover, I attained the 30°, and should have been E. Preceptor in the K. T. had it not been for increasing deafness."

MILNER M. MOORE, M.D.
—Eastbourne, England.

Sir.—Mr. T. Carey, J. P. (Maryport, Cumberland), is 99 years of age, was installed W. M. of Perseverance Lodge 371 in 1877, is a frequent attendant at his lodge, and two years ago assisted at the installation of his grandson as W. M. of the same lodge.

T. CATON.—Carlisle.
—*London Times*.

FIRST LODGE ON PACIFIC COAST

Mulnomah Lodge No. 1, A. F. & A. M., Oregon Cit., Ore., was the first Masonic lodge instituted upon the Pacific Coast. On February 5, 1846, Joseph Hull, P. G. Stewart and William P. Dougherty inserted an article in Oregon's first newspaper, the *Spectator*, requesting that "the members of the Masonic Fraternity in Oregon Territory meet at the City Hotel in Oregon City on the 21st inst. to adopt some measures to obtain a charter for the lodge." Seven Master Masons met, drafted and petitioned the Grand Lodge of Missouri for a charter for a Masonic Lodge at Oregon City, to be known as "Mulnomah Lodge." The petition was placed in the hands of Joel Palmer, who took it to the Grand Lodge which, on his arrival at St. Joe, was in session. A charter was granted on October 19, 1846, and Joseph Hull was authorized to organize Mulnomah Lodge No. 84, of the Grand Jurisdiction of Missouri.

In December, 1847, the charter was placed in the hands of Pierre B. Cornwall, a Mason, for safe conveyance from St. Joe to Mr. Hull at Oregon

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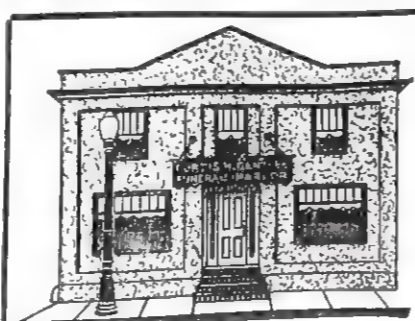
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City. Upon arriving at Fort Hall, Idaho, Mr. Cornwall decided to abandon his original intention to go to Oregon and took instead the southerly route to California to participate in the gold rush which occurred in '49. He accordingly turned the Masonic charter over to two other Masons, Orin and Joseph Kellogg, father and son, who proceeded on to Oregon City.

On their arrival, September 11, 1848, the charter was placed in the hands of Joseph Hull just two years, seven months and six days from the date the Masonic notice appeared in the *Spectator*. The day after the charter was delivered, Mr. Hull called the Masons together and organized Mulnomah Lodge No. 84. The proceedings took place in the upper story of a log store building owned by Mr. Dougherty, one of the organizers. The furniture was crude and improvised. The Altar was a rough packing box, the Master's pedestal a barrel of flour, the senior warden's pedestal a barrel of spirits, and the junior warden's pedestal a barrel of pork, symbolizing to our pioneer brethren the corn, the wine and the oil. Berryman Jennings who later became the first grand master of Oregon, installed the officers and performed the ceremony of constituting the new lodge. The first meeting lasted for sixteen hours. Several applications for membership were on hand and were acted upon. Christopher Taylor, who attained prominence in the Fraternity, being the first obligated, is credited with being the first home-made Mason in Oregon Territory.

The lodge moved from building to building as it grew and progressed. Two serious fires were suffered. During the first, that of January 3, 1860, the original charter was lost. Following the second fire the lodge erected a brick building on the same site, which was dedicated February 22, 1886.

On December 15, 1906, Joseph T. Lynch, the then Master, appointed a committee to plan and construct the present temple, the corner stone of which was laid August 27, 1907.

From its humble beginning on September 11, 1848, Mulnomah Lodge has grown and prospered until today it has nearly 100 members and owns a modern four story concrete building in which its lodge room and banquet hall are located.

The following appears in an attractive pamphlet "How Masonry Came to Oregon," compiled by Ernest P. Rands, Past Master and Historian: "Visitors will find the 'latch string' of Mulnomah Lodge always out just as it was in pioneer days, and a most cordial and hearty welcome awaiting them within."

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ENGLISH MASONIC NOTES

J. Rosedale holds the unique record of having been installed treasurer of three English lodges by three of his sons, each of whom were masters respectively of Arcadian Lodge No. 2696, Montifore Lodge No. 1017, and Dante Lodge No. 3707, all of London, Eng.

The Duke of Connaught, Grand Master of the United Grand Lodge of England, attained his eighty-second birthday on May 18, of this year. He was raised to the sublime degree of master Mason March 27, 1875, and one year later was made senior warden of the grand lodge. At age 36 he was installed as Provincial Grand Master of Sussex and District Grand Master of Bombay. On July 17, 1901, he became Grand Master of the Grand Lodge of England, which place he has held for nearly 31 years. On April 27, 1932, he was reinstated to serve during 1932-33.

In his after dinner remarks at the recent Annual Festival of the United Grand Lodge of England, Lord Ampthill said among other things: "It has been calculated that the odds against any brother becoming a grand officer are 100-1. Lord Cornwallis has worked it out, and it is greatly to the credit of the brethren that they hold on with perhaps very severe odds against them. In the good old days, a young cavalry subaltern who was asked what was the function of cavalry in warfare, replied that it was to give tone to what would otherwise have been nothing but a mere vulgar brawl (laughter). Fortunately, the function of cavalry is something more than that. It is to lead the way, and to go in front to complete the victory." He thought the position of grand officers might be more fittingly compared to this idea of the function of cavalry. There were many things still to be contended against, and he was quite sure that the grand officers would not fail to play their part in leading the way, going in front, and clearing the road, and finally in completing the victory.

OLD ENGLISH LODGE NOTES

Mr. Horridge was fined 6d. for sleeping in the lodge rooms, and Mr. Grundy was fined 3d. for assaulting Mr. Horridge in his sleep. Bolton Lodge, 1786.

Here's an idea for our lodges think of the increased revenue from such a source as this; and we say double the penalty for snoring with a special assessment for loquacity. —Ed.

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The Master was fined 2d. for writing a letter in lodge hours, also 2d. for not being clothed, and 6d. for not appointing a deputy during his absence.—Lodge of Antiquity No. 146, 1788.

He think it's a bit hard on the Master to be fined because he wrote a personal letter, probably while a long-winded brother expatiated on some dull subject such as "The Total Depravity of Inanimate Matter" or similar. It HAS been done. As for the fine for not being "clothed" that probably means "Masonically" clothed—otherwise he was a very naughty Mason, and a bad example to the Lodge and he deserved the fine.—Ed.

The lodge sent a letter to other neighboring lodges that they had suspended Mr. John Cornish from the benefits of Masonry until further notice for associating with a club of "Oddfellows."—Lodge of Unity No. 267, 1815.

What comes of leaving "regular guys" for "odd fellows." A stern rebuke and drastic punishment. Beware! —Ed.

It was agreed that the Tyler be paid 1s. per week for tiling, cleaning the lodge room, making the room ready for business and assisting Mr. W. N. in the bar.—Royal Lancaster No. 116, 1829.

Cheap enough but probably there was some compensation of a liquid sort sort attaching to the service of assisting "W. N." in the Bar. We'd be willing to take the job in the better class bar such as (of course) our old English brethren patronized.—Ed.

A letter was received from Mr. Stephen Blair. (E. Lanes) re eligibility of Mr. Robert Allen to be made a Mason, stating that if the members of the lodge consider Mr. Allen, in other respects than having a "wooden leg," a fit and proper person to be made a Mason, they had his authority to do so.—Lodge of Prudence No. 219, June 1, 1860.

This sound judgment is respectfully referred to American G. S.'s who have sometimes, arbitrarily, ruled against such a procedure.—Ed.

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THAN STATE

At the recent installation meeting of St. Botolph's Lodge No. 2020, of London, England, Laxon Sweet replied to a toast in which he stated that Freemasonry is better governed than the State. He drew attention to the unwise resistance of the Government of Great Britain to the aspirations of her colonies for self-government, destined to become dominions. Freemasonry, he pointed out, readily concedes right of responsibility to provinces and districts which are able to manage their own affairs. Provinces and districts often cover immense stretches of territory and so keen are members of the Fraternity in the overseas districts, he declared, that it is not unusual for them to travel 100 miles or more once a month to attend the meetings of the lodge. He wondered how many Masons travel 100 miles once a year to attend a lodge function in the home provinces.

MASONIC BRIEFS

At a recent meeting of the Kanawha Lodge No. 20, A. F. & A. M., of Charleston, W. V., 190 members were present. Of this number 113 were visitors representing 9 states and 52 lodges.

John Thomas Thorpe, famous English Masonic historian, died recently in his eighty-third year. Mr. Thorpe became a member of the Craft in 1870. He was the founder and first Master of Lodge of Research No. 2429, Leicester, England, in 1892, and was past Master of Quatuor Coronati Lodge No. 2076, of London.

Five brothers, sons of Companion James G. Lennox, received the Mark Master Mason Degree in Hamilton Chapter No. 62, R. A. M., at the Ma-

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sonic Temple, Buffalo, N. Y., during a recent regular stated convocation of that chapter. It is stated that this is the first time in the history of Capitular Masonry in New York that so many as five brothers have received the degree at the same time.

The recent report of the Texas Scottish Rite Hospital, located at Dallas, shows that since opening May 1, 1926, it has handled 4,354 permanent patients and 9,187 clinic patients. The hospital is managed by the Scottish Rite bodies of Texas mainly to insure permanency of existence. Its operating revenues are provided by outright donations from these bodies, by voluntary donations from Masonic organizations, individuals, firms and corporations.

Crippled children under fourteen years of age and not suffering primarily from some pathological disease are admitted from any part of the state without restriction as to religious or fraternal affiliation of the parents or guardians.

HIG AND GOWN: THE STORY OF THE TEMPLE, GRAY'S and LINCOLN'S INN, by Colonel Robert J. Blackham, C.B., C.M.G., C.I.E., D.S.O., Chevalier of the Legion of Honour, Of the Middle Temple and Gray's Inn and the South Eastern Circuit, Barrister at Law, Member of the Court of the Common Council, City of London, (Knight Templar, 31st Degree etc.)

J. Bruce Williamson effectively disposes of the suggestion, which has been so frequently put forward, that the suppression of the Order of the Temple was justified because their wealth and military power made them a standing menace to the civil government of their day. He says, "There does not seem to be any evidence of their having plotted against any lay authority in Christendom at any time. In the case of England, where at the date of their suppression the number of the Brethren resident in the kingdom certainly did not exceed a few hundreds, the suggestion appears ridiculous. The secrecy of their chapters and the consequent mystery surrounding the ceremony of initiation were more potent factors in disturbing the popular mind. But if this alone were to be regarded as an adequate ground on which to condemn them every modern Freemason might well consider himself in serious jeopardy."

Apropos of this learned historian's last remark, it is interesting that the great traditions of the Templars are kept green by the Masonic fraternity. There are some who claim that the

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esoteric principles of this great broth-
 erhood were brought to the West by
 returning Crusaders. Be this as it
 may, the Freemasons have had a grade
 of Knight Templar amongst them al-
 most as long as their written records
 exist.

The Masonic degree of Knights
 Templar has always been regarded as
 a high distinction, and for many years
 the Religious and Military Order of
 the Temple has drawn to its ranks a
 great number of distinguished men.
 The late King Edward, when Prince
 of Wales, was Grand Master, and his
 brother, the Duke of Connaught is also
 Grand Master of the Masonic Order of
 the Temple.

Not only is the grade of Knights
 Templar highly prized by British Free-
 masons all over the empire, but the
 degree is—if possible—even more hon-
 oured and esteemed by American Ma-
 sons. In the United States each State
 of the Union has its own governing
 body for the ordinary grades of the
 Masonic brotherhood, but the great
 fraternity of Knights Templar is on
 a different footing. The same flag
 waves over the Knights from the At-
 lantic to the Pacific, as there is but one
 Grand Encampment for the whole of
 the American nation, and this body
 rules over no less than half a million
 knights templar!

The Order maintains the high reli-
 gious and moral principles of the old
 Crusaders, and takes special care of
 any of its members who may fall in
 life's battle. To mention one single
 activity of the American knights tem-
 plar; each brother contributes a dollar
 a year to a special education fund.
 These contributions bring in half a
 million dollars—100,000 pounds ster-
 ling—a year! This princely sum is de-
 voted to the education of the orphans
 of knights templar, who are trained
 for any profession or calling and given
 a start in life by these worthy succe-
 ssors to the soldiers of the cross who
 fought and died in Palestine seven cen-
 turies ago.

Thus, in a hemisphere which was not
 even then to exist when the Order
 of the Temple flourished, the great tra-
 dition of service to humanity founded
 by the Nine Knights is maintained and
 preserved by new nations in new lands.

Avaricious kings and envious priests
 may have acquired the wealth and bal-
 ances of the soldiers of the Cross, they
 may have tortured and burnt their poor
 earthly bodies, but they did not destroy
 the splendid ideal and noble aims
 which were conceived in those distant
 days by the Nine Knights who proudly
 called themselves the "Poor Fellow Sol-
 diers of Christ."

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HIS TROUBLE

"What made you leave school, Fats?"
 "Dyspepsia."
 "What? Did you catch it?"
 "Nope, couldn't spell it."

A GOOD GUESS

Frost: "Where do the jellyfish get
 their jelly?"
 Prost: "From the ocean currents, I
 guess."

A THOUGHTLESS DIG

Midge: "Do you know why I won't
 marry you?"
 Ben: "I can't think."
 Midge: "You guessed it right off."

AS PUDDING?

Old Maid: "So the waiter says to
 me, 'How would you like your rice?'"
 Friend: "Yes, yes, go on."
 "Old Maid: "So I says, wistful-like,
 'Thrown at me, big boy.'"

A HOT BIRD

Jack: "I ate in the new cafe last
 night."
 Jim: "What did you eat?"
 "Jack: "Incubator chicken."
 Jim: "How did you know it was in-
 cubator chicken?"
 Jack: "Well, no chicken with a
 mother could have ever become so
 tough."

The minority often sets the major-
 ity to thinking and so rules in the end.

This is worth printing again, says
 any given editor.

WHAT A JOB!

Getting out this paper is no picnic.
 If we print wise-cracks, people say
 we are silly;

If we don't they say we are too seri-
 ous.

If we clip things from other papers,
 We are too lazy to write it down
 ourselves;

If we don't, we're stuck on our own
 stuff.

If we work all day on the sheet,
 We ought to be out hunting up news.

If we do leave and try to hustle,
 We ought to be on the job in the
 office.

If we don't print contributions,
 We don't appreciate true genius;

If we do, the paper is filled with
 junk.

If we make a change in a fellow's
 write up;

We are too critical;

If we don't we are asleep.

Now, like as not someone will say

We stole this one from some other
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GOOD IDEA

"What do you do with your silk bloomers when you wear them out?" one little girl asked another.

"Oh," said the other, "I generally wear them home again."

THE KID WAS RIGHT

"And what must we do," thundered Dean Blankingship, "before we can expect forgiveness from sin?"

"Please sir," ventured the small boy holding up his hand, "we must sin."

RESERVATION

Ray: "Could you care for a chap like me?"

May: "Yes, if he wasn't too much like you."

BAM!

Phil: "No girl ever made a fool out of me."

Irene: "Well, who did then?"

HAS HIGH SCORE

Jim: "Does your wife miss you when you stay out late?"

George: "Not often, her aim is pretty good."

Dentist to absent-minded professor: "Do you want gas?"

Professor: "Yes, about 5 gallons; and take a look at the oil."

"Bill has a new siren for his car."

"What happened to the blonde?"

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